A VISITATION AND PRESENTATION OF LOVE UNTO THE KING, And Those call'd ROYALLISTS;

Consisting
I. Of an ANSWER to several QUERIES proposed to the People (called QUAKERS) from a (supposed) ROYALLIST.
II. Of an OBJECTION Answered, concerning the KINGS SUPREMACY.
III. Of an EPISTLE directed to the KING, & those that go under the name of ROYALLISTS.
IV. Of certain QUERIES returned to them (called ROYALLISTS) to Answer.

By E. Burroughs

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AN ANSVVER

To divers

QUERIES

Superscribed thus, *To the Quakers some Queries is sent to be Answered, that all Quakers may, from your Spirit, and the temper of it, and your Ignorant concerning the Times and Seasons, and not either, let your Answer be directed, Tradition and Imposed Reply.*

ASconcerning the *Quakers*, that are Scornfully so called, We are at this day, and have been ever since we were a People, a poor Despised and contemptible People, in the eye of this world, and deep Sufferers under the *Injustice*, and *Cruelties*, and *Oppressions* both of *Rulers*, *Teachers* and *People*, and we have been [illegible] *wicked*, and trodden down under the [illegible] men, that have been in *Power* in this *Nation*, and have [illegible] and *cruelly* over us, and this hath been ever since the Lord raised us up to be a *People*, though we have not [illegible] *to any just Law*, or *Government*, or to any [illegible] otherwise then that we have given our Witness against [illegible] in all People; but we have not been [illegible] neither have we envied the person of any, but in all good Conscience have we walked *towards all men*, doing no otherwise to any, than we would be *nonemato*, and this is the very Law we walk by *towards all men*, desiring the *good of all*, and that *all may come to Repentance and be Saved*; and what we are as unto the Lord, if I should declare, it could not be believed by many: But we are his *People*, and he

AN ANSVVER To divers QUERIES

Superſcribed thus, *To the* Quakers *ſome* Queries *is ſent to be* Anſwered, *that all People may know your* Spirit, *and the temper* of it, *and your* Judgment *concerning* the Times *and* Seaſons; and Subſcribed, let your Anſwer be directed, *Tradite hanc Amico Regis.*

AS concerning the *Quakers*, that are ſcornfully ſo called, We are at this day, and have been ever ſince we were a People, a poor deſpiſed and contemptible People, in the eye of this world, and deep Sufferers under the *Injuſtice*, and *Cruelties*, and *Oppreſſions* both of *Rulers Teachers* and *People*, and we have been *a prey to the wicked*, and troden down under the feet *of Ambitious men*, that have been in *Power* in this *Nation*, and have Ruled in *force* and *cruelty* over us, and this hath been ever ſince the Lord raiſed us up to be a *People*, though we have not been offenſive *to any juſt Law*, or *Government*, or to *any ſort of People*, otherwiſe then that we have given our Witneſs againſt Sin and wickedneſs in all People; but we have not been *Oppreſſors of others*, neither have we *envied the perſons of any*, but in all good Conſcience have we walked *towards all men*, doing no otherwiſe *to any*, than we would be *done unto*; and this is the very Law *we walk by towards all men*, deſiring the *good of all*, and that *all may come to Repentance and be Saved*; and what we are as unto the Lord, if I ſhould declare, it could not be believed by many: But we are his *People*, and he hath

Hath *Chosen us*, and he is *your God*, and we have *Believed in him*, and *walked with him* in the uprightness of heart, and we have this Testimony in our own hearts, if we die it is *for him*, and if we live it is *to him*; and though we have been and may be clouded with the *Reproaches* and *Persecutions* of an *Unbelieving Generation*, yet in the Lords season it shall be manifest even *to the world*, and *to our very enemies*, that we are *his People* and *Chosen of him*, and he in the midst of us, whom *we Serve* and *Worship in Spirit*, *in Truth*, and *in Righteousness*, and this shall be manifest in the day of the Lord, and in the mean time we are willing to *bear*, and to *suffer* all things that is put upon us, for the Name of the Lords sake.

Query 1. *Whether you, or any of you, that pretend to* Inspiration *and* Revelation, *did foresee, or was it revealed to you, that ever* Charles Stuart *should be Proclaimed* King *to Reign in* England, *over any more? Or, whether or no any of you did believe it, or could have believed it by your great Faith which you profess, if it had been told you long ago?*

Answ. As for the Proclaiming of *Charles Stuart King*, to Reign in *England*, it was not improbable unto our Faith, neither is it contrary unto that which some of us hath seen; for we know that God respecteth neither *persons* nor *names*, but doth give the *Kingdoms* of *this World* to whomsoever he will: And thus much was said as may be seen in a Book, called, *GOOD COUNSEL AND ADVICE, REJECTED*, (and divers other Papers) *&c.* p. 17. In a *Letter to Oliver Cromwell*, it is said concerning you that are commonly *called Cavaliers*, But *what and if, for and because of thy wickedness in the sight of God, he should raise them up, and make them Instruments in his hands to accomplish his wrath upon thee, even like as he made thee once the Instrument to overthrow them*, &c. And here the thing was believed to be possible, that the Lord might raise you up again for *his pleasure*, to fulfil *his will*, because of the wickedness of the *Army* and *Nation*, and it is now come to pass even as was seen and believed. And also it was expressed in a *Letter*, written in the tenth Month, 1659. concerning them that were your Enemies, and that were at first raised against you, *The very same spirit of Pride, and Oppression, and Idolatry, is entred into them*, (meaning your Enemies) *and now lives in them in*

See G. Fox his Paper directed to the Parliament and Army so called.

as high a measure as ever it lived amongst you; and their Iniquities are well nigh finished; and the Lord will one way or other correct and reprove them, and they shall be dealt with in like manner as they have dealt with you; for they were no more than a Rod in the hand of the Lord for a season, and they must also be broken and cast into the fire, and whether the Lord may ever make use of you to reprove them, as he did of them to reprove you, this I determine not; but leaves it to him who can do whatsoever he will by what Instruments he pleaseth: It is true you have made many Attempts to be revenged upon them, but you have not hitherto prospered; but could you be humbled and come into the meek Spirit of the Lord, then might you prosper, but hitherto the Lord hath alwayes defeated you, and bowed you down under a People as unworthy as others; but their time will come to an end: And submit unto the will of the Lord in what is come to pass, and seek not vengeance to your selves, and then the Lord will avenge your cause for the Iniquities of your Adversaries are ripe, &c. *And* Charles Stuart *must either be Converted to God, and ruled by him, or else he can never rightly Rule for God in this Nation; though this I believe it is not impossible but that he may be a Rod upon them that once smote him, and their Oppressions and Ambitions may receive a check through him,* &c.

These things were written in a Letter to all the people of your part, long before there was any visible appearance, of that which is now come to pass: whereby it doth appear that these things in a great measure were foreseen and *Prophesied of*, and it was believed as a thing very possible, that thus it might be as is already come to pass: And *as for visions*, they are for an appointed time, there is a time *to see*, and a time *to speak what is seen*; and revealed things belongs *to us*, and when we declare them then you may take notice of it; But it was verily believed as a thing possible, that such a thing would be, and also by the proceedings and transactions as they have fallen out, for your very enemies have so acted and proceeded as to destroy themselves, & to bring you in over their Heads, though they little intended the thing, yet the effect of their proceedings could hardly prove otherwise than to destroy themselves, and make room for you, and these things I observed; *And also thus far we did foreseen and it was revealed to us, and believed by many of us fully, and we did often*

Pro-

Prophesie is that the Lord God of Heaven & Earth would destroy and bring down the Government, & Authority as they have stood in this Nation for diverse years, and that he would *bring Judgment upon the Rulers, and upon many of the Teachers, & People of this Nation, because of their Oppressions and Unfaithfulness, and Treachery, & Hypocrisie, & Wickedness*, which *abounded amongst them*, which *we have felt and seen, and been sensible of*; and we have *often given our witness against them*, because *of their guiltiness in their sinful ways*; Oh it hath been *loathsome unto the Lord*, even the Oppressions & Treacheries of the Rulers! Oh how hath *Cruelty and Injustice* abounded in their *Government*! & their hypocrisie hath been evident in our *sight* in many *Particulars*, & even in that they have cryed against and overthrown *King* and *Kingly Government*, charging them with *oppression* and *cruelty*, and *pretended* to ease the People in a better way of *Government*, when as though *Governors* and *Names*, & *Titles* of *Government*, were changed and altered, *yet oppression ceased not*, neither was *injustice* forsaken, nor was the heavy yoakes *of great bondage* removed: *but the rather these things were increased upon many good People in these Nations*, and herein was the unfaithfulness, and treachery of the Rulers very great in the sight of God, and their Government *unjust and unequal*, wherefore the Lord hath been provoked against them to confound them, and overturn them, and we have often told it them, and also the Hypocrisie and deceits, and sinfulness of Teachers, we have seen & testified against, & our witness to them both is and will be found true, and Gods justice will be fulfilled upon them both, & *these things we have observed*, even the *heinous guilt of sin against God in both Rulers and Teachers, & the abominations that have been committed both in Civil, and Church Government* (so called) *also*, and many People have loved to have these things so, and we have been sensible how the Lord hath been provoked to overthrow the Governors of this Nation, because hereof; and this we have *forseen* and *Prophesied of*, even *that Judgment* and *Confusion* would come upon *the Government, the Rulers*, and *the Teachers*, but particularly when and after what manner, judgment & overthrow should come upon them, was left to the Lord, who hath brought to pass his own will according to Justice, and it may prove to be a just Judgment from the Lord, upon the *Unfaithful* and *Treacherous*, and *Unjust*

Rulers,

Rulers, and *Teachers*, and *People* which I have mentioned, and the Lord may justly avenge himself upon them who have abused his Mercies, and not improved his Deliverance to his glory, but perverted the end wherefore they were at first raised up. I say the Lord may justly be avenged of them by this means, of this man's coming in, and he may be in the hand of the Lord a very smiting Rod to correct and rebuke, and may be a heavy Judgment upon many in this Nation, even from that cause, and for that end as before I have expressed.

Quer. 2. *Whether you, or any of you, do account it Reasonable and Equitable, that he should come & inherit the Nations of which he is born the right Heir? Or whether or no it is just or unjust to God and men, that he should Reign* King *over these Nations? If you walk & judg by the Law of God which is Equal, then judge of this whether he hath been kept out this many Years, & now is brought in again Reasonably & Justly, or Unjustly & contrary to Reason?*

Answ. That he should come in, *is Reasonable* and *Equitable*, because through the purpose *of the Lord*, his coming in *is accomplished*, who effecteth nothing but what is *Equal* & *Reasonable*, & there is cause in God sufficient wherefore it should thus be, & there is Sufficient cause & Reason appearing to us in this matter, & upon the very account as laid down in my Answer to the first Query, *it is Equal* as in the Lord, that he should be *restored* who hath been removed & cast out by such as have pretended *to Govern* & *Rule better* than he, but have ruled *in Oppression* & *Injustice*, & not answered the cause wherefore he was cast out, & that he should come in to be a *Scourge* upon these, this is *just*, and in this particular doth lie the *Reason* & *Equity* of his coming in to inherit this Nation. And *as for Reigning justly over this Nation*, that may better be answered when we have had experience *of his Reign*, for if he *Reign* & *Rule in Truth* & *Righteousness* in *Mercy* and in *Justice*, and by and according *to the Just Law of God*, if thus he Reign, *shew he Reigneth justly*, & *it is just to God and men that he should Reign*, and this the Law of God which is Equal, judgeth by which we walk in all things, & do judge of all things. And *as for his being kept out this many years*, we do judge that the hand of the Lord is in these matters, & they *were done* & suffered *to be done* by him, in which he will be glorified, yea, thus far I say, they that have kept him out, in pretence *that they would Rule better than he*, & yet have ruled *in Oppression* & *Injustice*, so much

much more (may be) then he would have done, they have dealed unjustly and contrary to reason, both to him, *and much more to the People of these Nations*, while they have made and had *new Names* and *Titles* of *Government* and *Governors*, but have continued *the old oppressions*, and not releived *the oppressed* according to their own *vows* and *promises*, which they have broken, and it is but just they should be punished for it; but if he render not *evil* for *evil*, he doth well.

Quer. 3. *Whether or no ye can judge that his Reign and Government shall be blessed to himself, and these Nations, or the contrary? Or whether shall* Peace *or* Trouble *be in the Land in his dayes? And shall his dayes be many, or shall his time be short; if this be revealed to you let us know?*

Answ. We do judge *that his Reign* and *Government* may *be blessed* to himself and these Nations, or *not blessed*; and *peace* may be in the Land, *or trouble* in *his dayes*; and *his time* may be *long*, or it may be *short*; according as he walketh in the fear of the Lord, or as he walketh wickedly, and according as his *Reign* and *Government* is in *Righteousness*, *Mercy*, and *Truth*, or in *Oppression* and *Injustice*, accordingly do I judge may he be blessed & may have Peace, and long dayes, or the contrary, if he walk in the way which brings contrary effects; and we take not upon us to judge any thing before the time, but as thorow time he discovers himself, so we may judge of him, (for we desire well for him and all men) that he may so *Reign* and *Govern* as to be a blessing to *himself* and *these Nations*, that Peace may be in his dayes, and his Time may be happy: And this we certainly know that there is an Eternal God, who is over all, and that can do whatsoever he will, even *set up* and *pull down* whomsoever he will, and though his strength *now be great*, and his number *very many*, yet there is an Eternal God *above all*, who is mighty *to save*, and mighty *to destroy*, and if he please no God *in his wayes*, and *in his Reign*, but be *an Oppressor*, and walk in evil wayes, *we certainly believe he cannot be blessed*, nor *have Peace*, nor *long time*, but the Lord may bring to pass the contrary; for as the Scriptures say, *it is by him that Kings Reign*, and he makes *Kings* blessed or miserable, the Scriptures gives much evidence concerning the good and the bad *Kings* of *Israel*, they that were *good men* and *Ruled well*, they were blessed and had long dayes, and people were happy under them; and to the *Kings* that were

Idolaters and *Oppressors*, and walked *in wickedness*, and *vexed the Lord*, it was contrary, for the Lord cut them off and destroyed them, and delivered *the oppressed*; and God is the same *now* as he was *then*, as powerful *to save the Righteous*, & as mighty *to destroy the wicked*, & we rather desire that he may follow the example of *the good Kings* of Israel, that the good effects may follow, & that he may not follow the evil example of *Tyrants* & *Oppressors*: *But & if he do, the effect and reward will certainly be upon him, and the Lord will rebuke him, and this we know by the Spirit of the Lord.*

Quer. 4. *Whether may he justly forgive, or avenge himself, of his and his Fathers Enemies, and if he do avenge, whether or no can that be called persecution? and if any or many suffer death, or otherwise on that account because they destroyed his Father & sought to destroy him also; do such suffer for righteousness & good conscience or no? If some of you suffer, for that cause shall you have Peace with God in it, or is it for the name of Christ, as ye often say?*

Answ. He may justly in the sight of God *forgive his*, and *his Fathers Enemies*, and he will be the more blessed *if he do it*, for it is a happy thing *to forgive Enemies*, and it is Christs Doctrine also *to forgive Enemies*, and it would be a good report *unto him* among *his Friends*, and it would *win his Enemies*, or be a good means *towards it*, if he do *forgive all Enemies*, and it will be a good beginning of his Government *to remit offences*, though yet in his heart he may be perswaded, that *he* and *his Father* have been much injured, *yet I say, justly he may forgive all in the sight of God, and also in the sight of men*, as many wayes may appear; even in as much as *his Father* and he, did flie *to the Sword* to determine their Controversie in this Nation, *and the Sword* went against them, and *did determine* the *Controversie* even against them; and that whereby they thought to stand, *they did fall*, and that which they chused for their defence, *did destroy them*, and who then shall they blame for that which befel them, *seeing the Sword destroyed them*,* which themselves did chuse & thought thereby to stand, but it determined the Controversie against them: and if you cannot own it, as that the Hand of the Lord went against you in Battel, yet you must confess that the fortune of War (as some call it) went against you; and must such now suffer because hereof, nay they ought not, but may rather be spared by the *King*; & in as much as he is restored again *without blood* or *loss of lives*, it may be very just for him not to take away

* *But this is not meant of the Kings's Death.*

any mens lives, but it will be more just to pass by all old things; *and if he have a deliverance, let him turn it into the praise of the Lord in holiness*, and not *into the shedding of blood in the way of a fierce revenge*; and let him *leave it to the Lord to avenge himself upon such as have been his Enemies, and upon such as have cast out King and Kingly Government, and pretended to a better Government, and to Govern more Righteously, and yet have been* Oppressors, *and not answered their own pretences and engagements, but broken them and acted contrary, by their Unfaithfulness and Hypocrisie*; and in that doth lie the justness of punishment if it come upon them, *and if they be punished with death, or otherwise if they suffer on that account*; I say, because they destroyed Kingly Government in Name and Title, *and pretended better things, & to Govern better, and did not make Reformation, but were Oppressors, as I have said*, Suffering for that cause *cannot be called Persecution, nor is it for good Conscience, nor Righteousness sake* that such do Suffer: *But none of us can Suffer for that cause, as not being guilty thereof*, as in the Answer to the next *Querie*, I shall have full occasion to shew you; but and if we Suffer in your Government, *it is for the Name of Christ*, and we shall have Peace with God in it; because nothing can be charged against us in this Capacity *as we now stand*, and in this State into which *we are now gathered and changed*; not in any matter *of Action* or *Rebellion* against *him* nor *his Father*, nor *any thing* but concerning the *Law* and *Worship* of our God, and the *matters* of his *Kingdome, and our pure Consciences*; and if upon *this account* we are made to suffer *by him* and for this *cause*, the reward will be *Sad* and *Heavy* upon *him*, in the day of the Lord: And if any that are now *amongst us*, were any way engaged in the *Parliament* Service in the Wars, it was not in Rebellion against *him* or his *Father*, as that we sought their destruction as men, but upon *Sober* & *Reasonable Principles*, & not for *corrupted ends*, nor *to get Honour* & *Riches* to our selves, as some others might do, who went in the War for self ends, & continued in action after *the cause* (which was once engaged for) *was utterly lost*, as we have long seen it; and *that Principle* which some time led some in action to oppose *Oppression* & *seek after Reformation*, we never have nor shall *deny*, but *that Principle* is still justified; though we are now better informed than once we were, for though we do *now* more *than ever* oppose *Oppression*, and *seek after*

 Reformation

Reformation, yet we do it not in that way *of outward warring, & Fighting* with *Carnal Weapons, & Swords*, & *YOU*, and the *KING* ought *to put a difference* (both in their guilt & suffering) *between such* as some time acted in the Wars against you, *in and upon Sober & Reasonable Principles*, & that did not make themselves *Rich* and *High in this World thorow your Sufferings*; and between such as have acted against you *for self ends*, and have insulted over you, and have made themselves *Great* and *Rich* in this world, *thorow your Afflictions* and *Sufferings*; for they who have walked in *that way*, & are *hereof guilty*, they have not *acted Righteously*, nor *walked in good Conscience*, & if such *Suffer* by you for *that cause*, it cannot be called *Persecution*, nor is it *for the Name of Christ*, nor can such *have Peace with God*. But we being clear from the sin of such, *we cannot suffer as such*, but if we suffer *by you* it is *Persecution*, and *our sufferings* will be upon *you*.

Quer. 5. *Whether the great Afflictions and Sufferings sustained by him this divers years, from the* Subjects *of his own* Nation, *and the guilt thereof, do lie upon all the* Subjects *in general? Or whether upon any, or some particular* Sects *and* Sorts *of people?* (many which now are arisen) *and if upon any particular* Sect *and* Sort, *who are such more than others? distinguish them from others, and clear your selves if you can from the guilt of his Sufferings.*

Answ. As for *the Afflictions* and *Sufferings sustained by him*, so far as they were *just and Righteous Judgment from God, because of iniquity*, can no man be charged with, but that *is on Gods account*, who was pleased *to chastise* with *Afflictions* and *Sufferings*, and no man can be *blamed* with *Injustice* for that Affliction which cometh from the Hand of God, upon whom *Injustice* may not be *charged* by any one whatsoever. and so far as *his Sufferings* were *unjust*, the guilt thereof doth not lie upon all the *Subjects* in *general*, nor upon every *particular sort* of people alike, but upon *some* more than *others*, and *such* are easie *to be distinguished* from *others*, if it be considered who they are *that first raised* the War *in this Nation* against *the King*; And who was it *that first Preached and Prayed* up the War, *and prosecuted it* against *his Father?* And who is it that cast out *the Bishops* and *Prelates* from *their places*, and took *their Revenues* and *Revenues*, and are become men as *Corrupted*, as *Covetous*, and *Self-seeking*, as *Proud* and *Ambitious*, as *Unjust Persecutors* are-

ver the men were *which they cast out?* And the guilt is partly upon such who cast out others *in pretence of Reformation* but did it not? And who is it that hath gotten *great Estates* in this Nation, *and Worldly Honour*, and raised themselves from nothing *by the Wars*, and *by your Suffering*, and became ambitious and insulting over others, though they first began the War in this Nation, and pretended *great Reformation* in the *Civil State*, as well as the other had done *in Church State? And who got the Estates & Titles of their Enemies, & pretended to free this Nation from all Oppressions, but have not done it*, but have continued the old Oppressions, and have been striving among themselves *who should Rule*, and *who should be great*, but have not *Ruled for God*, nor *in Justice* and *Equity*, though they first Warred against the *King*, and carryed it on, and removed the *King* and *Lords*, and that Government, and all this in pretence *of Ruling better*, and in a better Government, and yet kept not *Engagements*, nor *Promises* made in that case? *Upon such is the guilt of the Suffering of the King, so far as his Sufferings are unjust*, even *upon Hypocrites, who have walked in these steps*, who as I have said, first made war *against the King, and got great Estates, and quite forgotten the cause once pretended by them*, and *now in flattery, Cries up King and Kingly Government again*, though this many years they have seemed to be opposite against it; *upon such as these* may the guilt aforesaid in measure be charged: And though there are risen many *Sects* and *Sorts of People* since the beginning of the Wars, yet in the beginning there was *but one sort* that were in a capacity to raise and prosecute War against *the King*; and upon such there is guilt to be charged in the sight of God; who have foregone *their Principles*, and been deceitful both *to God* and *men*: And as for Us *who are called Quakers*, we are clear from the guilt of all his Sufferings, and in the present Capacity wherein we now stand, and under the actings of that Spirit which now we are of, we have no part in the guilt of these Iniquities; *we have not cast out others, and taken their places of great Benefices*, neither *have we made war with carnal weapons against any*, never *since we were a People*, (mark) neither *have we broken Oaths and Engagements, nor promised freedome and deliverance, and for self ends*, and *Earthly Riches betrayed, as others have done, what we pretended to*; and in many particulars it doth appear, that we are clear from *his*

Sufferings

Sufferings, for we have been a *Suffering People* as well as they, by the same Spirit which caused them to suffer, which hath been *much more Cruel, Wicked*, and *Unjust towards us*, than it hath been *towards them*, though *our Persecution* hath been in another manner; but what they have done against us *we can freely forgive them*; and we would have you *to follow the same example*; and if you could accuse them in many things, so could we; but this is not a time to accuse one another, but *to forgive one another*, and so to overcome *your Enemies*, or else you will appear *in the same Spirit*, that so he that *condemns them* cannot *justifie you*, though we do condemn as well as you, *them that have pretended Reformation*, and Warred against you upon that account: And when they had gotten victory *did not reform*, but became *Oppressors themselves* as well *as others*, and became *Cruel* towards others, that would not say and do as they; and *for this Cause* the Lord hath brought them down, and may justly suffer others *to deal with them* as they have *dealt with others*; yet notwithstanding I must still say, and it is *my judgment*, that there was very great *Oppressions* and *Vexations* under the Government of the *late King*, and *Bishops* under his power, which the *Lord was offended with*, and many good People *Oppressed by*, for which cause the Lord might and did justly raise up some *to oppose*, and *strive against Oppressions* and *Injustice*, and to intend and press after Reformation in all things, and that principle of Sincerity which God did raise in many in the beginning of the Wars, which in some things acted them forth, and carryed them on *in opposing Oppressions*, and *pressing after Reformation*, this *Principle* I can never deny, but acknowledge to it, though many *soon lost it*, and became *Selfseekers*, forgetting and foregoing *the Cause pretended to*, having lost *Sincerity*, and became corrupted in their way, and *Injustice* and *Oppression* abounded by them, and because hereof *are they condemned in the sight of the Lord*, and not by me *Justified*, because they have lost *Sincerity*, and turned the *War*, and all the *Proceedings* into *Selfseeking*; and therefore is God provoked against them, though had they continued *in their Integrity*, and had *really performed* what some time *they pretended*, and had forsaken *all Sin*, it had not been thus with them, neither had *this guilt* been upon them, which now they are like to be accountable for: And this is my Judgment concerning these things.

Quer.

Quer. 6. *Whether or no he may justly (think ye) and with more safety to himself, and happiness to the Kingdoms, Tollerate and Allow* LIBERTY of CONSCIENCE, (*so called*) *to all the many Sects and Sorts of People, and Worshippers that are now in being in these Nations? Or whether he may Tollerate some and not all? Or whether he may Tollerate none, but reduce the Government of the Church into the way of* Bishops *and* Prelates, *as it was in his Fathers dayes? Which of these may he do justly, and with more safety to himself, and happiness to his Government and Kingdoms?*

Answ. We do believe he may and ought justly, and with *most safety to himself*, and happiness to *the Kingdoms*, Tollerate and Allow free LIBERTY of CONSCIENCE in all the Matters of *Faith* and *Worship* towards God, for LIBERTY in exercise of CONSCIENCE, in the Matters *of Gods Kingdom*, *is a very precious thing to the Lord*, and *very dear in his sight*, and he is tender of it; and *I do stedfastly believe*, he will not bless *the Rulers of this Nation*, that shall deny (to the People of this Nation) and oppose LIBERTY of CONSCIENCE in the exercise *of Faith* and *Worship towards God*; for I do know it is not given of God to any *Earthly King* or *Ruler* whatsoever, to exercise *Lordship* over *the Consciences of People* in the Matters of *Faith* and *Worship*, and the things pertaining *to Gods Kingdom*; for *Kings* and *Rulers*, are but to Rule over men in a Nation, in the Matters between *one man* and *another*, in *outward things* and *worldly affairs*; and therein only men ought to Rule in Equity over a *Nation*, or *City*, or *Country*; and *Magistracy* in this state, and for such an end *is Gods Ordinance* appointed of him, for the preserving *of Peace* and *good order* among men in *outward things*; and it is a priviledge of the *Crown* of *Christs Spiritual Kingdom*, to be *Lord* and *Ruler* over and in *mens Consciences*, in *Faith* and *Worship*, and all the Matters of his Kingdom, even as and according *to his pleasure*, and as his *Spirit leads* and *guids*; for, and if any man shall assume to *prescribe God a way* how he must be *Worshipped*, and shall *limit his Spirit* from this, or to the other *way of Religion*, and think *to be Lord in mens Consciences* in *religious Matters*, such are but *Usurpers*, and are not well-pleasing to the Lord (*in such their way and Government*) if they oppress mens Consciences, *by limiting from*, or *compelling to*

any

any such way of *Worship* or kind of *Religion*, neither are they Ordained to *Rule* among men for *that end*, nor to be *King* and *Judge*, and *Law-giver* in *Heavenly* and *Spiritual Matters*, and this ought not CHARLES (the King) to do: but and if he *do it*, and will not *let Christ alone be the Head over his Church*, it cannot be with safety *to himself*; nor *happiness to the Kingdoms*, nor *justly in the sight of God*, but it will work contrary effects. And he may and ought to *Tollerate* and *Allow* LIBERTY of CONSCIENCE in the matters of *Gods Kingdome*, to all *sorts* of *People*, and *Worshippers*, that are in this Nation; and let him mind *Gods Wisdom*, how to keep the Nations in *peace* and *good order*, in all *outward* and *civil Affairs*, between *man* and *man*, and between *one sort* of People and *another*, that none destroy *each others persons* or *estates*, nor *be Oppressors* one of another *in outward* and *earthly Masters*; and that is the *place* and *priviledge* of a *just King* and *Ruler* upon Earth; and so leave *Faith* and *Worship*, and *Duty towards God*, as every one is perswaded in their own Consciences is the right Way, whether they will read *the Common-Prayer*, or *Preach* and *Pray* after the order of *the Directory*, or otherwise; Or whether they will meet *in silence without words*; and let all these enjoy their way of *Religion* and *Worship* in outward peace, and not kill one another about their *Religion*, *Worship*, *Church* and *Ministry*, nor *imprison* and *persecute* one another about *these things*; but let them all be *preserved* as men, living in peace one with another in all outward relations, and yielding Subjection *to good Laws* which concerns their outward man, and their *peace* and *well-being* as *Subjects* of a Nation; but there ought to be no *Law* of *Bondage* and *Force*, nor *violent Impositions* by any man concerning *Religion*, for the Lord alone is sufficient to give *Prescription* and *Laws* to his People how he may be *served* and *worshipped*; and this is the way of good Government in this Nation, that only the *outward man* in *outward things* be Governed, and all *Matters of Conscience* in *Spiritual things* be left unto God, that *his Spirit* may therein only *rule* and have the *preheminence*, and if the *King* do *Rule thus*, he may be *more blessed*, and *in that* this *Nation* hath *his word*, for LIBERTY of CONSCIENCE, it is expected; for because this hath been wanting, (to wit) the allowance of LIBERTY of CONSCIENCE in *Spiritual Matters*,

1655.

vers, because of this, have been *much strife* and *contention*, and *heart-burnings* in the Nation, while *some Sects of People* have been *tollerated* and *upheld*, and *others persecuted for their Religion-sake by Law*; and *this* was one of the *chief causes* wherefore the *Presbyterians* (so called) first raised War against the *Bishops*, even *because they could not be tollerated, but were persecuted*, while the other were *guarded* and *defended by Law*; and this was *a great cause* of enmity, which if the *Presbyterians* (so called) could have had *Liberty* and *Tolleration* at that day, for their *Worship* and *Faith*, it is possible the War against the *Bishops* had not so far proceeded; though when they had *gotten Victory*, they were no less *furious* towards the *Bishops* to destroy *them*, than the *other* had been once against *them*; and this arose by reason *of persecuting* for *Conscience sake*, because all had not *Liberty* in the exercise *of Spiritual things*, which if the *King* had declared at that day *Equal Liberty* to *both*, in Matters of their *Faith* and *Religion*, and yet *ruled* over *both* in *outward affairs*, and had *Authority* over the *Persons* and *Estates* in Matters *not related to Spiritual Worship*, but left them therein *free*, and in their *Religion*; by such means the War might have been stopped, and not proceeded so far as it did, and into such destruction; and this being now well considered, may be *an Example* to prevent the like *hereafter*: So that I say, it cannot be for *his safety*, nor for *the good* of the *Kingdoms*, to Tollerate *some sorts* of *People*, and *Religions*, and *Persecute others*; for that will be the very *Cause* of *strife* among men, it will provoke *one sort* to destroy *another*, and it will provoke *the Lord God* against *the King* and *his Government*, to destroy *them both*; Therefore to reduce *the Government* of the *Church* into the *State*, as it *stood* under the *Bishops* in his *Fathers dayes*, and to *prohibit* all others that may differ in Judgment from that, this is not the way *for Peace* and *happiness* in these Nations, nor the *way* that will be blessed to the *Government*; neither can the *Bishops* and *Prelates* justly themselves desire it, that only *they* and their *Church-Government*, should be *Imposed* and *Tollerated*, and all besides *Prohibited*; for this is not *doing to others* as they would *be done unto*; and I may hope that their *Suffering* this divers years, may have taught them the *worth of Liberty to themselves*, and so, that they will allow *to others* (if it be in their power) the same *which they have*

have desired themselves, in their time of Suffering, and they having tasted of some *Subjection* in *Adversity*, they know the better how to behave themselves *in time of prosperity*, and they may compare *others* with their own *states*, and may judge that *others* will as much desire *Liberty*, and from as good *Principles* in their *Worship* and *Faith*, as *themselves* would have enjoyned it in times past; and they may have learned to be good to *others in that case*, for *which* themselves have *Suffered*, and not cause *others* to suffer for *that thing* about wch themselves *have suffered*. And I do conclude, that he may *justly* & with more *safety* & *happiness* to his *Government*, Tollerate and Allow *LIBERTY of CONSCIENCE* in the Exercise of *Faith* and *Worship towards God*, in all *Spiritual Matters*, even to all *sorts of People* in this Nation, and let him defend their *Persons* & *Estates*, from the wrong one of another, by wholsome *Laws*; and let each *sort* defend themselves in their *Faith* and *Worship*, in their *Church* and *Ministry*, by their soundest *Arguments*, and the best *Spiritual weapons* they have; and thus should it be blessed to the Government: And whatsoever *sort* or *Sect* of People are not contented *with this*, that is to say, *to Allow the same Liberty to others* in *Faith* and *Worship*, *which they do desire themselves*, are not worthy themselves *to be allowed Liberty unto*; and this every reasonable man may judge.

Quer. 7. *Lastly, What is your Judgement*, (if ye dare declare it) *concerning the Times and Seasons, and the present motions of them? And what are your Observations of the present proceedings? Are the present Times and Seasons, and the proceedings, and transactions in Mercy, or in Judgment to the King and his Subjects? If in Mercy, to whom is it Mercy? And if in Judgment who are they to whom these things are so? If ye be not faint-hearted declare your minds, now in your last Age* (as many think) *for many say, that your ruin is nigh come, and if it be not so, many are deceived?*

Answ. Yet we dare declare *our Judgment* concerning *the Times and Seasons*, for we have received the *Judgment* of *Truth* in our Spirits, and never *have been*, nor *are we afraid* to declare the *Truth*, so far as Truth is necessary to be declared, and we say *the Times and Seasons* are in the hand of the Lord, and the *motions of them* are very swift, and the Lord gives *to whom*,

and takes *from whom*, (Times and Seasons) as he pleaseth, even as it were in an instant doth the Lord *give*, and *change*, and *alter*, *Times*, *Authorities*, and *Things*; and mortal man ought not to glory *in Times* or *Seasons* as if they were *certain* and *unchangable* to him; for behold the *Motions* of *Times* flyeth away, and *Seasons* removeth their course, and the most confident of men have no certainty thereof, and that because they are in the hand of the Lord that turneth them about, and often contrary to mens will and pleasure; *and therefore let every man be good in his time, and fulfill the will of the Lord in his Season*, before *Time* and *Season be no more, but removed from them.*

And as for our *Observations*, they are very many of the present *proceedings* and *transactions*; *first*, we do observe that there is not any thing of all these *transactions* that are come to pass, but there is a secret hand of the Lord God, *through them*, and *in them*, either *doing of them*, or suffering of them *to be done*, and either as the *cause* by secret purpose, or as the means of their accomplishment; it is not *without him* that these things cometh to pass, but *his eye* & *his hand is* over them, & that man is only blessed *which hath respect unto him in all these things*, that he may do or suffer for the Lord, and that he may not rebell against him, in what is brought to pass by him.

Secondly, we observe how that the Lord *hath given* unto many Men *a Day* and *a Time*, and tryed them what they would do for him, and whether they would rule in *Righteousness*, and in *Equity*, but many have proved *deceitful*, and not answered to the Lord what he expected *from them*; and therefore the Lord hath *confounded them* in their Counsels, and suffered them *to Clash* one against another, and made them *overthrow* one another; and one *self-seeking man* hath been the ruin of another (as bad as himself) and even many by their own proceedings have prepared *a rod* and *judgment*, even for themselves, and through their blindness of heart, *which they have been given up to*, because of their *wickedness*, they have destroyed themselves, and given their *very enemies* advantage over them *to afflict them*, and this *we have observed of present proceedings.*

Thirdly, We observe that there is *a rude prophane spirit*, highly abounding throughout this Nation, that brings forth much *bad fruit*, as *drunkenness* and *wickedness* in a great measure,

ſure, which may juſtly provoke the Lord to wrath and indignation againſt the Land, if it be not forſaken, though it be lifted up in this *wonderful rudeneſs* in a pretence of *glorying* on the behalf of the *King*; and his Government; yet *it vexeth the Lord* and *it works Sorrow* in the hearts of many *Sober People*, who are pondering what *the End of this Government may* be; that is thus rude and prophane *in its beginning*, ſaying in their hearts, how ſhall the Lord bleſſe *theſe* proceedings, and make *the end of them happy*, which are thus void of the fear of God *in the firſt part of them*; and if *a ſtop* be not put and *a limitation* upon the Spirit, it will provoke the Lord *to* work *ſudden deſtruction*, and *overthrown* the Nation.

Fourthly, We obſerve, that many *Hypocrites* and *dubble minded men*, are afraid, and *terror* hath Surprized them, who have taken the profeſſion of *ſuch* or *ſuch* a *Religion*, on them for *a Cloak*, and hath been in the *ſhew* of *Righteouſneſs* for earthly ends, *ſuch* are *afraid*, and their *ends* are *fruſtrated*, and they are turned into *confuſſion*, and a prophane Spirit abounding over their Hypocriſie, and *ſuch* will deny their *Principles* and their Faith, and will *fawn* & *flatter* to ſave themſelves, & this is abominable; but men that have been and are *upright* and *ſincere* towars God in their way, they are not *afraid*, but are confident in the Lord, and are given up in his will, whether *to do* or *ſuffer for his Names-ſake*, and they have *no terror* upon them becauſe of *any guilt*, becauſe they have been *upright*, in that way which they were perſwaded *to be right*, and ſuch lives in a patient and quiet life, and are contented whatſoever comes to paſs, becauſe they have the witneſs, that they have not followed their Religion *for ſelf ends*, nor taken the *name* of *Righteouſneſs* for *a Cloak* as many others have, upon whom this *overturning* falls very heavy: And theſe things with many more the like, we do obſerve *from the preſent tranſactions*, which are fallen out in *Mercy* to ſome, and in *Judgment* to others, even a *Judgment* upon all that do not *fear the Lord*, but walk in wickedneſs, and that have been *Hypocrites*, and *hard-hearted*, and *cruel*, and to all that doth *not repent* of their ſins, *theſe things*, and *the end of them*, are, and ſhall be *great Judgments*, and ſhall be turned into bitterneſs, even their joy, and *rejoycing*, into *howling*, and great *Lamentation*, *this ſhall be the end unto all the ungodly: but unto all*

that fear the Lord and departs from Iniquity, even unto ſuch the end of all theſe things ſhall be good, even Mercy, and Peace, and their ſorrow ſhall be turned into joy.

And as *for us*, we are not *faint-hearted*, though it be ſuppoſed *that we are in our laſt dayes*, and as though *our ruin were nigh to come*, but we believe *otherwiſe*, for we have *clearneſs* of *Conſcience* towards *God* and *all men*, and walks in Faith and patience, and knowing this aſſuredly, *that if we be perſecuted* and *afflicted* in *Perſon* or *Eſtate* by you that now are in Power, yet it is for *Righteouſneſs ſake*, and for *the Lords ſake*, and not for the guilt of any Rebellion againſt you, that you have or ever can have to Charge upon us, for we cannot befound in theſe things *for we can neither ſecretly flatter to make peace with you*, neither *can we openly rebell againſt you, or reſiſt you*; *but as our right from God and you, we claime the LIBERTY of the Exerciſe OF OUR CONSCIENCES, in the Matters of Faith and holy Life towards God*, that we may mind the things of *Gods Kingdome*, and may ſo walk and worſhip, as to have peace *with God* in our Conſciences, that no burden *of Sin* and *Iniquity* may lye upon us, but that we may *live* and *dye* in peace with God, *this is all we Claime of you*; But and if you will *not allow it us*, but will *perſecute us*, and ſeek *to deſtroy us* only for our *Conſcience-ſake*, and becauſe of our *Faith* and *Religion*, if you do make and execute *Laws* againſt us, in oppoſition to the *Law* of *our God*, that you may take an occaſion againſt us *to deſtroy us* becauſe thereof, *then Innocent blood and cruel ſuffering will be upon you, and the weight of it will ſink you into confuſſion*, when *your meaſure is full*; and if you ſhould *deſtroy theſe veſſels*, *yet our Principles you can never extinguiſh*, but *they will live for ever, and enter into other bodies to live*, and *ſpeak, and act through other veſſels, for our Principles are ſtanding and unchangeable through Ages, and Generations*, and may be *clouded but can never be extinguiſhed*, for every man *hath a Light in his Conſcience* which *Chriſt hath inlightened them withal*; which *Light* reproves Men *for ſin* and with it *they know* they ſhould not *Lie*, nor *Swear*, nor be *Drunk*, nor *deal doubbly*, nor walk *in any ſin*: but and if they do theſe things, and live contrary to the *Light in their own Conſciences*, then they *deny Chriſt* and are *unbelievers*, and they are *condemned*, and have trouble in their Conſci-

ences;

ences, but if men do *own that Light* in their Conſciences which doth reprove them *for ſin*, then it leads them to *Repentance*, and to the forſaking *of all ſin*, and they ceaſe *from all Iniquity*, and receive *Jeſus Chriſt* and *his blood* to cleanſe them. And the Light of the Spirit of God *leads them into all Truth*, to do, and ſpeak the Truth *in all things*, and then he hath peace with God in his Conſcience: And theſe are ſome *of our Principles*, which can never be Subdued *by all the Powers of the Earth*, though the veſſels which now retain theſe were cut off, yet theſe Principles are unchangeable in themſelves, and can never be extinguiſhed; ſo that this our Religion cannot come to ruin, *but they that think ſo, they are indeed deceived*, and whoſoever ſhall ſeek to deſtroy that which Gods purpoſe is to exalt, *woe ſhall be unto them*; and as they purpoſe towards others *ſo ſhall it come upon them from the Lord in his Day and Seaſon*.

And thus I have anſwered the *Queries* directed *to the Quakers*, and ſubſcribed, *Tradite hanc Amico Regis*, and I do deſire that *the Friend of the King*, and all *his Friends*, and *he himſelf*, may receive and read over theſe my Anſwers, and may conſider them in *coolneſs* and *moderation*, for they may be to their Edification if they be Sober minded. I am a Friend unto all men as men and creatures, and a lover of all Souls, and am in Principles and Practiſes one of them ſcornfully called, a *Quaker*.

E. B.

An Objection Anſwered, concerning the Kings Supremacy.

And whereas it is Objected by ſome, *Whether or not we will be obedient Subjects, accepting of him as our Lawful King, and own his Supremacy, and will obey him willingly or unwillingly, and be Subjects in Conſcience, or againſt our Conſciences?*

Anſw. It is our *Principle*, and hath ever been our *Practiſe*, to be obedient *Subjects* to whatſoever Power or Authority of man, or men, as have been in being over us, either *by doing* and *fulfilling* their *juſt* Commands, or *by ſuffering* under their Commands which have been *unjuſt*, and thus we are perſwaded and reſolved in the Lord *to continue*, even to be obedient to the Commands,

mands of Men in *Authority*, which are *just* and according to our Conſciences; but and if any thing or matter *be required of us*, and *Impoſed upon us*, which is contrary *to the Law of God* and *our Conſciences*, that we muſt *fulfill* by *Suffering* whatſoever is put upon us *by him*, or any *under him*; and ſo we *own him* and *accept him*, as knowing and believing that he is ſet to Rule in this Nation, *not without, but by*, and according to *the purpoſe of the Lord*, and that he hath ſecretly purpoſed and Suffered the accompliſhing of theſe things; and thus we account that he is *CHEIF MAGISTRATE*, becauſe theſe things are Effected through the Lords Power, who doth whatſoever he will, and we do own that he is ſet and proclaimed *to be the Head* and *Supream* over this Nation, in *Civil & Outward Affaires* and *Matters*, and in thoſe things that are related to the *outward man*, & all his Commands *which are juſt* we can willingly be ſubject unto, even in Conſcience, and all his Commands which are *otherwiſe*, we are willingly and in our Conſciences contented *in patience to bear* what men ſhall put upon us; and thus we do accept of the *King* and his Government, as *he*, & *it*, are according to God, and anſwerable unto him, if it be ſo, we are willingly and in Conſcience *accepting thereof*, and ſhall be obedient Subjects *thereunto*; but if it be otherwiſe, that is to ſay, if he Rule *in Tyranny* and *Oppreſſion*, and his Government be *unjuſt* and *unrighteous*, and contrary to God, then we muſt give our witneſs againſt *him*, and *it*; yet not ſo, as by outward *oppoſition*, and *rebellion*, to ſeek the overthrow of him or the Government by *Carnal Weapons*; but ſhall patiently *bear*, and that for Conſcience ſake, all that *Cruelty* or *Injuſtice*, and *ſuffering*, which can be Impoſed upon us: And as for owning his *Supremacy*, if it be meant his *Supremacy* over the *Church*, as if he were *Head of the Church*, and were *Supream Law-giver* and *Judge*, and *King* in *Church-State*, as to give and preſcribe *Laws* for *Worſhip* and *Faith*, and to paſs all Judgement in matters *that are Spiritual*, and appertaining *to Conſcience*, & about the things of the Kingdome of God; if by his *Supremacy* this be meant, and intended thus, we cannot *own* his *Supremacy* but muſt *deny it*, and we do aſcribe *Supremacy* only to *JESUS CHRIST*, in, and concerning all theſe things mentioned, and that he alone is *Judge*, and *King*, and *Law-giver* in all the matters concerning *his own*

Spiri-

Spiritual Kingdome, and he muſt preſcribe for us *Faith* and *Worſhip*, and muſt be the *only Judge* in all caſes of *Conſcience* and *Spiritual matters*, and not *Charles Stuart King of England*, &c. nor any other *man* upon the Earth; for let it not be underſtood that we deny his *Supremacy* in oppoſition to the *Pope* of *Rome*, as if we ſhould own the *Popes Supremacy* over the *Church*, for that *we do not*, nor any *man* upon the Earth, as I have ſaid, but only *JESUS CHRIST* is Principal in that relation, and to him we give the *Dominion* in all the caſes of his *own Kingdom*, but if owning his *Supremacy* it be intended, whether we will own him to be *Head* and *Ruler*, as in the affairs of this Nation, pertaining to *mens Perſons* and *Eſtates*, without any relation *to the Worſhip of God*, or matters of *Conſcience*, ſo we *own* him as I have before mentioned, and muſt be *Subjects* for Conſcience-ſake in fulfilling all his commands whatſoever, *either by doing or ſuffering*; and this is our principle which we are perſwaded in, and reſolved herein to continue and abide.

E. B.

TO CHARLES STUART,

Who is PROCLAIMED KING, And to all You that are called and known by the Name of ROYAL PARTY & CAVALEIRS, and who have Suffered in your Cauſe, & for your Principle.

FRIENDS,

THE *Lord God who is greater than all, that doth whatſoever he will, hath given you a Day, and you are raiſed up again out of your Suffering State; Oh that you would conſider the end of it, and wherefore the Lord hath done, and ſuffered it to be done; and that you would make right uſe and improvement unto God and this Nation, of this your Deliverance and Promotion; for certainly there hath been an abſolute purpoſe in the Counſel of the Lord, that theſe things*

things ſhould be thus, and his hand hath even ſuffered it to be accompliſhed, even in a ſtrange and marvellous way, through the confounding of your Enemies, and giving of them up to the folly of their own hearts in their Councils, that they ſhould deſtroy themſelves, and bring in you over their heads, and make you a Mountain, and break down their Mountain, and make it as a low Valley; and certainly theſe things are in the juſtice of the Lords hand, and it will be well for you if you can conſider it, and acknowledge it: You have been a ſuffering People it is true, for theſe divers years, and Orignally your Suffering was partly juſt as from the Lord, for there was a great meaſure of Iniquity and Oppreſſion fulfilled in this Nation, on the part of Kings, *and your Sins were great againſt God; wherefore the Lord was juſt in bringing Affliction and Tribulation upon you, to humble you, and he might juſtly raiſe up others to reprove you, and to ſubdue you before them for a ſeaſon; and thus far even becauſe of your Iniquities which were great in the ſight of God, your Sufferings and Afflictions were juſt: But as for thoſe that the Lord made uſe of in the Execution of your Afflictions; they are not juſtified in all what they did towards you, but they went beyond (in Violence and Cruelty upon you) what the Lord called them unto, and thereby they brought a great meaſure of guilt of Injuſtice and Cruelty upon their own Conſciences, in proceeding towards you beyond juſtice and Equity: Though ſome of them might be more ſincere and upright in the beginning of theſe things, when they began to War againſt you; yet it too well appears that many of them ſoon loſt the juſt Cauſe, and began to have reſpect to your Eſtates and Titles of Honour, more than to free the Nation from Oppreſſions and Vexations, though they pretended much thereunto, yet ſo it was that they became fouly corrupted in their way; and though they Subdued you, yet did they not free the Nation, but became Oppreſſors themſelves no leſs than others before them, and they poſſeſſed your Riches, and Titles, (yea and in great meaſure Unjuſtly) and then were exalted in Ambition and Vainglory, and began to ſtrive amongſt themſelves who ſhould be the greateſt, and ſet up this, and the other, and ſome cryed one way of Government, and others another, and they pulled down and ſet up as they would, and caſt down and exalted whom they would; and thus they continued for ſome years, rowling up and down in*

Confuſion,

Confuſion, and yet the Nation under very great Oppreſſion and Vexations, each one crying his Burthen was the greateſt, while they were exalted in their Pride and Riches, and lived at eaſe, not remembring the end wherefore they were firſt raiſed, nor keeping to ſincere Principles, but cauſed them to ſuffer deeply that were faithful to the Lord, and walked with him in ſincerity; and all this while you were as aſleep, and not thought upon by them, as if ever you ſhould call them to an Account; but they thought that their ſtrength was great, and their number many, and therein they gloryed having no true reſpect unto the Lord; and becauſe hereof the Lord juſtly confounded them in their Counſels, when their meaſure was full, and made them weak as water; and you are now juſtly raiſed up to reprove and correct them, even thoſe that have abuſed Gods Mercies to them, and that have forgotten God and ſought to exalt themſelves for ever, and had no reſpect unto the Lord and his People; though theſe things are not ſaid of them, to upbraid them, nor to kindle your fury againſt them, to add Miſery upon their Affliction, but they have already been told of their Treachery, and what would come to paſs; And Oh that they could now humble themſelves before the Lord, and confeſs to the Juſtice of this their Affliction; they might yet partake of his Mercy through great Judgments.

And as for you, Oh that you would conſider theſe things, and by whoſe purpoſe you are reſtored, and from what cauſe, and for what end it is accompliſhed! Oh that you would mind what your work now is, and that you would not exceed your Permiſſion! for you are raiſed up for an end, and there is a Work for you to do, Oh that you could do it with reſpect unto the Lord, it ſhould be the better for you; Oh thoſe men that have long Sate as Princes *in this* Nation, *and Pretended, and Vowed, and promiſed Reformation in Church and State, but they have not done it as they ought, but as great Oppreſſions and Injuſtice, as great Superſtitions and Idolatries, both in Church and State, were continued and carried on in their dayes, as in dayes before them; Oh how abominable have theſe things been! (multitude of words might demonſtrate) but now their reproof and Judgment is come, and their fall is juſt upon them, who ſhould pity them, or mourn for them, ſeeing they have deſerved all this and much more which has yet happened unto them? as ſome of them may confeſs; and theſe things (their Treachery, Unfaithfulneſs, & Oppreſſions I mean) muſt needs be avenged one way*

or another: How often hath it been foretold them, yea it hath been often said unto them, that God would bring them down and destroy their Power? they have been told that these things were not right, neither could they escape unavenged, and it now appears as if the day were come; and if you must be their Executioners, and must execute the wrath upon them, who shall prevent you, or say nay to you, stay your hand? Or rather who of them that sees these things, shall not be patient while you take vengeance for the Lords sake, and for the sake of his People, whom they have long Vexed and Oppressed? Nay, who of the Lords People shall not say, let the Lords will be done, and his Justice Executed upon his Enemies? If this be your work that you are called to, must it not go on till it be finished? They have been Hard-hearted, and Oppressors towards others; and by a Hard-hearted People, may not the Lord justly deal with them, and be a Plague unto them in that very manner, that they have sinned against him? for this is usual with the Lord, even to destroy Oppressors by the Wickedness of others, and often he Rebukes the sins of a People, by a People as bad as themselves; he may justly give unto men from the hands of others, what they love in their own hearts; and even as those men have loved Pride and Ambition over others, and Oppression and Hard-heartedness towards others; even so, and much more may justly be done unto them, and that according to the Will of the Lord; and if this be your work designed you by the eternal hand, who shall prevent you? But yet, Oh that you would consider, and that you would have some respect unto the Lord, lest you out-go the end of your Restoration: You would indeed be happy if you could forgive your Enemies, if you could reward them good for their evil; and you would be happy if you could not exceed the measure of your permission; be not too Hard-hearted towards them but shew Mercy: And Oh you must take heed lest you cause the Righteous to suffer with the Wicked, and that you cause not the Innocent to groan and mourn in your execution of Gods purpose upon the ungodly, you must be aware lest while you punish Offenders, you smite not them that are free; Oh that you had hearts thus to understand, and that you could walk in the path of fulfilling Gods pleasure, and not go further, (I mean) though you may be raised to be a Plague upon Hypocrites, and Disobedient and Treacherous men, and to avenge Gods Cause and his Peoples; but you are not raised to be Oppressors of the Lords People, nor to destroy his Heri-

tage,

rage, this is not your work; God hath not called you to Deſtroy and Perſecute them that fear his Name, and tremble at his Word, though you have Power to be avenged on your Enemies: And O that your hearts could underſtand this, that you might diſtinguiſh in your proceedings, between executing of Juſtice upon Tranſgreſſors, & Perſecution for Conſcience-ſake; the one you have to do, but the other is forbidden you of the Lord, and you ought not ſo do it; for if you Perſecute any for good Conſcience-ſake, or becauſe they are of ſuch and ſuch an Aſſembly of People, and Worſhip in ſuch a way; if you inflict Tribulation upon any becauſe hereof, or becauſe they are ſuch or ſuch in their Profeſſion and Religion, then you perſecute for Conſcience-ſake, and you go beyond the End, and by the Path for which you were raiſed; and if you turn your Hand and Power to perſecute for good Conſcience-ſake, then you divert the End and Purpoſe of this your Reſtauration, and the Lord will require it of you, if that you go beyond his Permiſſion and Aſſignment, and go beyond his Pleaſure in Perſecuting his People, and ſo turn your Power to a wrong Uſe and End. O then the Lord ſhall ſuddenly confound you, and he will find out inſtruments that ſhall fulfil his Wrath, and Juſtice upon you, as he hath found you fit to execute Wrath upon others; and therefore do not, O do not perſecute any for Conſcience-ſake, if you have nothing againſt them but concerning their Faith and Worſhip, and their Religion, do not lay your hand upon them, nor let them be touched; for if you do, the Lord will take it as a heinous offence againſt him, and in this life, or hereafter, he will Plague you for it, and you ſhall not eſcape unpuniſhed: and therefore I ſay once more to you, as the advice of your Friend, let no man be perſecuted for his Faith, and for his Religion-ſake, but make a diſtinction between inflicting wrath upon offenders that have been hypocritical and deceitful, and that have made themſelves rich through the ruins of others, and that will bow to anything, or any kind of Worſhip for their own ends; and between ſuch who have a Principle and do ſtand by it, and are humble and acted in the principles of ſincerity, and follows that way of Religion which they ſuppoſe and are perſwaded is the beſt, and the rightеſt; all ſuch ought to have their Liberty under you in their Profeſſion, and Faith, and Worſhip, and ought not to be Perſecuted while they live Peaceably as men with one another, and towards all men; and the God of Heaven requires it of you, and your Standing, or your Fall, the Bleſſing or

the Curse unto you, depends hereupon; and this you shall find to be true unto you in the day of Gods Righteous Judgements: O therefore be not stout against the Lord, but fear and tremble before him; let his Dread be upon your Spirits, and do not offend him, nor provoke him against you and this Nation, lest he tear you to pieces, and number you for destruction, lest he overturn you suddenly, and deface your glory in its morning: Oh how happy would you be if you would regard the Lord and reverence him, and take him before you, and not go beyond in any thing what his purpose and pleasure is, who hath given you this one day to try you, if so be that any of you shall learn his fear and turn from your Iniquities, that you may be blessed and not confounded; Oh therefore consider what the Will and Purpose of the Lord is towards you, and wherefore you are raised up, and may fulfil his purpose, and not your own: Oh then this day should be made happy unto you; but the contrary works, I mean, if you do Oppress, and Persecute, and seek to destroy his Heritage, and Rule in Oppression and Tyranny, then the God of Heaven shall cut your day short, and deliverance he will bring to this poor Nation without you, and even contrary to you, and his hand shall be turned upon you, and your Mountain though never so great, and high, shall be laid low, and an Infant of the heavenly birth shall leap over it, and shall say, Where is that lofty Babel that exalted it self against my God?

And as for us we are a very poor, contemned and despised People, even unto we were a People unto this very day, and have nothing at this present, nor heretofore to glory in from any Power that hath ruled, but the Power, Spirit and Presence of God in our Tribulations, Afflictions, Persecutions and unjust Sufferings, these things have been our portion, even from all; all have trodden upon us in Contempt and Scorn, and accounted us as Sheep for the slaughter, and we have not to glory in, any Government that hath been since we were a People, we cannot justifie one or another, but we say they have all been Oppressors, and we have groaned with deep sighs unto the Lord under the burden of their unrighteous dealing; and herein we assent with you, if you say they have been unjust men, we say the same, and if you say their Government hath been Oppression and Unequal, we say the same; if you say you have suffered cruelly and unrighteously by them, we say the same; if you say they have Ruled by Will and Force, more than by Law and Equity, we verifie the same; and if you can say you have suffered Afflictions and Tribulation by them, so have we in

another

another manner, and far more unjustly: Wherefore we cannot justifie them, nor will not plead for them in opposition to you; but we partly beleive we may receive as much Equity and Just Reason from some of you, as we did from some of them; and that we have been a suffering People even without cause: And at this day we are threatned by the rage of men as if we should be cut off and destroyed; but we regard not these things, but do respect the Lord, whom we fear and worship in our hearts; and if we outwardly perish among them that may perish, yet it is for Righteousness sake, and because of the Testimony of Gods Kingdom, which we hold; and if you do Destroy us for this cause we are clear, and Innocent blood will be upon you, and the guilt thereof will sink you into misery here, or hereafter. Oh take heed and defile not your selves, nor load your Consciences with our guiltless sufferings as many others have done before you, even to their ruin and wofull destruction; you are yet in a great measure clear from our Oppressions; we have not much Iniquity yet to charge upon you in our Cause of Afflictions: Oh it will be well for you if you keep your selves clear, the best will be your Judgement, and the better success will you have in your Cause; for Friends, the weight of Innocent Blood is hath a loud cry, and God will hear it; and if you burthen your selves with it, it will soon overweigh you, therefore keep clear, and condemn them by your Practises, that have said they would not Persecute for good Conscience sake, but have done it, even contrary to all Pretences and Engagements; and if you who professe not so much in words towards that thing, would do it, how should your Practise condemn their Hypocrisie in the Sight of God, Men, and Angels? But however I warn you, and do leave it at your door; and so say unto you, Persecution for Conscience sake, is the crying Sin, which draws down vengeance upon Kings and Governments, be you warned through the fall of others least confusion come upon you, as it hath come upon many others for that cause; and be not too confident in your way, nor too furious against your enemies, but remember your breath is in your nostrils, and he that gave it you, can soon take it away.

And as for you, we have no enmity towards any of you, nor do we seek the hurt of your Persons, nor can we rise up in Rebellion against you, or seek your Destruction by Craft or Policy, neither indeed can we seek Covenant or League with you by flattery; it is true, you are yet in Authority over us outwardly, and as you are so, we shall be subject to you in any of your just Commands, and in all things

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it is our Principle to obey you, either by doing or ſuffering; yet we cannot bow, nor fawn, nor flatter, nor deny our Principle, nor our Religion of which we are perſwaded by the Spirit of God in our Conſciences, that it is right and according to God; but I ſay, we cannot revoke our Principle, neither for advantage to our ſelves, nor yet to ſave our lives; you muſt find us conſtant, & not changeable as others are, who turn every way for their own advantage, and cry up this or the other, and pray and fight on the behalf of any thing which may make for their advantage, but God is grieved with ſuch Spirits; yet we are otherwiſe minded, and muſt only own your Government and Authority as it is juſt and brings forth Righteouſneſs, ſo we can own it, and bow before it; but as otherwiſe, if it be Unjuſt and Oppreſſion, we muſt patiently ſuffer under it, whatſoever you have power to do; and this is all the peace we can make with you, or the Engagement that we can bind our ſelves in towards you, though we cannot but own that this Day is given you, either in mercy or in judgement to you, yea, and we cannot but own that you may be Gods Executioners; yea, what if we ſay, that you may be raiſed up to avenge our Cauſe upon our Oppreſſors, though ſtill we muſt bear witneſs againſt that wicked, looſe, prophane Spirit, that lives and abounds in ſome of you, and among you, and workes Unrighteouſneſs even to the diſhonour of God, throughout this Nation; this Spirit we bear witneſs againſt that it is evil, and brings forth bad effects in every City, and Town throughout the Land, whereby the Lord is provoked againſt you, and this Nation in an high meaſure; Oh that you would conſider of it while there is time to be corrected and amended! before it have brought forth unpardonable Iniquities, which it haſtens to fulfill, and draws down wickedneſs as with cords; Oh the exceſſiveneſs in Drinking and other vanities! Oh what deſtroying of the good Creatures! it greives the hearts of the Righteous, and vexeth the Sober-minded to conſider it; and alſo their is a great deal of Hipocriſie and deceitfull-heartedneſs amongſt many: I have conſidered this thing, and it is a vexation to the Lord, and cannot but be deteſtable to you; even in that many contrary to their Principles, Engagements, and Promiſes, Covenants, do now cry you up for to ſave themſelves, their Lives and Eſtates, who have been deeply engaged againſt you publiquely and privately, and yet now in Hypocriſie are fallen in with you; ſuch their proceedings are loathſome to God, and your preſent Cauſe is no better because of ſuch, though as for ſome of you that

that have stood to your Principle, and suffered for it this long while, in your state, you are more honourable and rather justified.

Oh, let the King fear and reverence the eternal God, knowing he is but mortal man, and his breath in his Nostrils, and let him keep himself clear from Persecution for Conscience-sake, for that will destroy Kings and Governments who are guilty thereof; and let him be Meek and Sober, and take the Lord before him in all his proceedings, or else he cannot prosper; his Day, and Time is now present, that Gods purpose is to try him, if he Rule in Righteousness and Truth, in Equity and Justice, he may be blessed; But if otherwise he Govern, and walk not in reverence to the Lord and spare his People; the God of Heaven shall rebuke him, and deliver his People another way.

Consider of these things in a sober mind, Read them over in meekness.

This was written about the middle of the 3d. month called *May*.

From a Lover of your Souls,
Edw. Burrough.

A few QUERIES I do return to *you*, for *you* to *Consider* and *Answer*, relating to the *present Affairs* and *Proceedings* in this *Nation*, even to all *you*, that are called and known by the Name of ROYALLISTS and CAVALIERS, that are *really so*, and have Suffered for that *Cause*.

Query 1.

TO what do you Attribute *the first Cause* of the Advancement of this *present Government*? And whether or no ye believe, that there was any thing of the purpose and hand of the Lord, by intending and bringing these things about, without expectation by you, and contrary to the great strength of your Enemies, who are suddenly of a great and high Mountain, made a low Valley, and you of a low and troden down Valley, suddenly raised up into a great Mountain? And to what do you Attribute this Changing and Overturning of Power, and Authority, and Rulers, even them that

thus have been as Princes and Potentates, to be Rebels; and them that have been accounted as Rebels and Traitors, to be Rulers and Governours; I say, to what *do you Attribute these things, as their first Cause*, whether to the *Policy* of some, or to *Accident*, or to *good Fortune* (as some call it?) Or whether you believe in your Consciences, that the *Lord God* by his secret Power hath *purposed* and *suffered* the effecting and accomplishing of these things?

Quer. 2. And if you believe that there is any thing of the *hand* and *purpose* of the Lord, in doing, or suffering these Transactions; Then wherefore, and for what *Cause* do you believe hath he done these things? Is it because *you* are more *Righteous* in the sight of God than *they* who are cast out before you; and because he loveth *you*, and hateth *them*? Or whether it is not because they have proved *Treacherous* and *Deceitful*, and not answered unto the Lord *what he required of them*, but sought themselves, and forgot the Lord, and took your *Estates* and *Titles* of *Honour* upon them, and pretended *a better Government*, and to Govern better than that way of *Monarchical Government*, but did not, but were *Oppressors* even as *others* before them? And is not this *the Just Cause*, wherefore the Lord hath suffered these Overturnings? May not we justly (that are neither of you) Attribute this to be the *very Cause*, wherefore the Lord hath brought them *down*, and raised *up you* over them; whereas if they had repented of their Sins, and been faithful to what the Lord required of them, and what themselves pretended to, and had indeed Governed *Justly* and *Righteously*, and freed the *Oppressed*, and answered unto the Lord in an Equal Government according to his Law? Whether may it not be believed, that these things had never thus been brought to pass?

Quer. 3. Whether or no you believe that there is a *GOD* so mighty *in Power*, and so wise *in Counsel* and *Purpose*, that can *Turn*, and *Overturn you* and *your Power*, and lay you low even as others, and raise up others who are now as low as you have been for divers years, Whether you believe that there is a *GOD*, that by his Power *can effect* such a thing, and accomplish it in his wisdom? And whether do you not believe in your Consciences, that he will do it, if you do not please him and fear his Name, and forsake all wickedness; and if you be *Oppressors* and *cruel-hearted* as

others

others have been, and do not Rule in *Righteousness* and *Equity*? And whether you believe not, that the Lord doth watch over you, with his eye that *sees you*, and marks all your wayes? Whether do you consider, that the Lord looks for good fruit from you, and that you should free the Land from *Oppression*? which if you answer not the Will of the Lord in what he requires, Whether do not you believe, that he is so *Wise* in *Counsel*, and *Mighty* in *Power*, that he can and will, whether by *Means*, or without *Means*, Overturn and Confound YOU and your Government?

Quer. 4. Whether you believe in your Consciences, and do acknowledge unto God, that there was any thing of his JUSTICE in your late *Sufferings* for these divers years? Or whether *all of them*, or *no part* of that *Suffering*, which hath been upon you, were any whit *Just* as from the Lord? And whether there was not a great *Measure* of *Iniquity* filled up in *Monarchical Government*, and a great *Measure* of *Oppression* upon the poor people of this *Nation*, by their *Lords* and *great men*? And whether this *Rebuke* and *Reproof* that you have had in this measure of *Suffering* that hath been upon you, was not in some measure *Just* as from the *Lord*, that you might be humbled before him, though it is by me acknowledged *that your Enemies* (these I mean) *who are now cast out before you*, brought great guilt upon themselves, in executing Wrath upon you, in *that*, and *because* they proceeded *further*, and into more *Bitterness*, and *Cruelty* towards you, then they had either *Commission* or *Authority* from God. But whether there was not a *Justice* as from the Lord in that which partly *befel you*? And was not his hand many times against you *in Battel*, though *Number* nor *Valour* was not wanting on your part, yet are not you sensible how by a *Secret hand* you were often *Defeated*, and *Victory* given to your Enemies, though the *less in Number*? And were not these things in the *Justice* of the *Lords Hand*? Whether do you not believe it, and acknowledge it?

Quer. 5. Whether or no you do *intend* any *Reformation* from *OLD Oppressions*? Or whether you intend to tread in the very steps and to walk in the *very path* in every Particular of Government, as *it stood* & was *carryed on* in the beginning of CHARLES *the First* his dayes? And whether you ought not in the fear of God

God and before him, to consider how to relieve *the Oppressed*, and break off all *Cruel Bonds* of *Injustice*, & how a Government may be set up, which may be answerable *to the Lord*, & not unto your *own* and other *Corrupted mens ends*? but if you shall do so, Whether do you Answer the *End* or Deny the *End*, wherefore the Lord hath thus dealt with you, in giving of you *this Day* unexpected, and contrary to all your Enemies? And whether do you not believe, that God hath set you between *good* and *evil*, between *Right* and *Wrong*, between doing of *his Will* and *the Will* of the *Devil*, in the doing and fulfilling *one* or the *other* by you, whether doth not *Depend Happiness* and *Blessedness* upon you; or the *Woe* and the *Curse*, your *Standing* or your *Fall*, your *Renown* or your *Dishonour* perpetually?

Quer. 6. Whether or no you do not believe in your Consciences, that the *Prosperity*, and *Continuance*, and *Happiness* of this your Government to *your selves*, the *King*, and *Kingdoms*; or the *Unhappiness*, *Overthrow*, *Misery*, and *Confusion* of the Government it self, the *King* and these *Nations*, doth not *stand* and wholly *depend* upon the Government and Authority, as it proceedeth in *Justice*, *Righteousness* and *Equity*, or as it is, and proceedeth *contrary*, and is *Injustice*, *Oppression*, and *Unrighteousness*? And if therein *it stand*, whether do you believe in your Consciences that God shall *Bless* it, and *Prosper* it, or he shall *Destroy* it, and *Confound* it? for is not the hand of the Lord Stretched forth in *Mercy*, or in *Judgment* accordingly as men walketh in his *Fear*, or without his *Fear*? And whether if your *CAUSE* be *Just* in it self, yet if you walk in *Unrighteousness*, and *Ungodliness*, and *Oppression*, and *Cruelty*, Whether may not you thereby destroy your *Cause* and *Loose* it, and provoke the Lord to anger against you, and your *Cause*, to *Confound* you, and *Destroy* you? And whether you do seriously *Consider* of this? And is it not your *Duty* so to do? And ought you not to endeavour to *stop* this *Flood of Wickedness* that *is broken out*? which if it it be not *stopped* may provoke God against you, to overthrow your proceedings.

Quer. 7. What is the very *End* of *Rule* and *Government* outward in this World? And for what *Cause* did God at the first ordain it? whether upon this, or not, really consider, Was it not that *Evil Doers* might be *Punished*, And they that *did well*, might

might be *Praised*? And was not the outward *Law* added because of *Transgression*, and to Punish *Transgressors*; But for the *Preserving* of the *Peaceable* and *Meek*, who walked in the *Law* of God; and when the People *had forgotten God*, and *his Law* in their hearts, and *his Power* that executed *Judgment* and *Mercy*; Was it not then that the *Law outward* was added, and committed into the Hands of Men to execute upon such as regarded not the *Law* of God *in their hearts*? And is not this the very *End* of *Rule* and *Government*, and *Magistracy*, at this very day? Whether ought it to be *extended further* than only *over* and *concerning* the Affairs of the *outward Man*, to keep that *in good order*, not to be a *Load* and *Burthen*, and *Vexation*, and *Bondage* upon a Nation and People; but to *Suppress* that which would *Load* and *Burthen*, and *Oppress* the Creation and People; that all men may be preserved in their *just Rights*, and not *Vex* and *Oppress* one anothers Persons and Estates? And if your Government be not from this *Ground* and for this very *End*, shall it ever be blessed and happy, either to the *Governors* or *Governed*?

Quer. 8. What do you believe of, and concerning *LIBERTY* of *CONSCIENCE*, in all Matters appertaining to the Kingdome of God? Whether ought not you to give that *LIBERTY* in your *Government*, that *every man* and all *sorts* of People may *believe* in *God*, and *Worship God* according as *he* or *they* shall *suppose* and be *perswaded* in *his* or *their* Consciences; provided still, that he and they *annoy not*, or *Oppress his* or *their* neighbors *Person* or *Estate*? for if *he* or *they* do that, then *he* and *they* go out of the true *Faith*, and breaks *the Law* of God; and the *outward Law* is to take hold of *him* and *them*: But whether it is not a *just Right*, and may *justly* be allowed from you, to *all* the *People* of this *Nation*, to live under what *Ministry*, and under what *Worship*, and to go to what *Assemblies*, as they shall *suppose* or be *perswaded* in their Consciences is the *Best* and *Rightest*? And whether or no it be not *GODS Proper Right* alone to be *Ruler* and *Lord* over *mens Consciences*, and that he *alone* should *Prescribe*, *Instruct*, and *Teach Faith*, *Worship*, and *Duty*, in all things in the *matters* of his own *Kingdome*? And whether God hath committed that *Power* and *Authority*, ever since the dayes of *Christ*, to any *Emperor*,

King, or other *Ruler* whatsoever, to be *Lord*, and to exercise *Lordship*, in, and *over* mens *Consciences* in the *matters* appertaining *to Gods Kingdome*? And whether it is not Gods *only* and *alone Peculiar Priviledge* to be *Lord* there; and not *any man* to *impose* one upon another in *Spiritual Matters*? And whether *you* your selves would be *Imposed upon* in such case? (that is) Whether you would have such *a Church-Government* and *Ministry*, *Imposed upon you*, upon such or such *a Penalty*, which you *Know*, or *Believe*, or *Suppose* is not *Right*, nor according *to God*, nor *Suiting* with your own *Consciences*? And then how can you *with good Conscience* in the *sight of God*, *Impose* upon *others*, whenas *your selves* would not *be Imposed upon* in such *a Case*?

Quer. 9. Whether or no, if that you cause any *to Suffer Loss*, or be *Afflicted* in *Person*, or *Estate*, for and because of their *Conscience sake* (that is) because they are of such *a Faith*, and of such *a Worship*, and of such *a Principle* in *Religious matters*, though different from *others* and from *you*; yet if they walk *Honestly*, and *Soberly*, and *Peaceably* as men, and not *Plotting* and *Contriving* any *Mischief* in the Nation: I say, if you *Cause* any *Such* to *Suffer* upon that account, while you can charge nothing *against them* but matters *of Faith* and *Judgment*, and *Opinion* in *Spiritual things*; Again I say, Whether or no *such Suffering* is not *absolute Persecution*, (and *Innocent* on *his* or *their part* that *so Suffereth* any *Injustice*, *Cruelty*, *Tyranny*, and *Oppression*) on *your part* that doth *Inflict*? And will not the Lord require *it* of *you*, if you bring *Innocent blood*, and *Cruel Sufferings* upon your selves? And is not *that Innocent blood* which is *Spilt*, and *Unjust*, and *Cruel Sufferings* which is *Inflicted* upon *a man* or *a People*, for *his* and *their Conscience*, and *Religious-sake*, when no matter of wrong or evil dealing amongst men, And in that Relation, *is*, or *can be* Charged upon them? And whether do you not believe, that God will *Avenge* such *a Suffering*, which is for Conscience-sake, upon the *Heads* of the *Causers* and *Inflicters* of it in his *Day* and *Season*?

Quer. 10. Whether or no you have not so much *Reason* and *Conscience* in you, as will give you *to discern*, and cause you to put *a difference* between *such*, who have *Acted* and *been Zealous*

Zealous against you, from *corrupt Principles* of *Self-seeking*, and have *raised themselves* into *Worldly Honour*, and *great Estates* through your *Suffering* and *Losses*, and have *Lorded* it over you *in Ambition*, though now such may *Bow* under you, and *Fawn* upon you? I say, Whether *will you not*, or Whether *ought you not*, to put *a difference* both in respect *of Guiltiness* in your Cause of Suffering, and in respect *of your dealing towards them* in *Reward*, and between *such* as have formerly *Acted* against you, upon *Sober, Reasonable Principles*, and have not *raised themselves* to *Honour* and *Great Riches*, not by your *Afflictions*, but *ceased* to act against *you*, when they perceived the *Wickedness*, and *Injustice*, and *evil Proceedings* of your *Enemies*? (*and many such there are*) And whether or no you have not so much *Reason* and *Equity* in your Consciences, as to put *a difference* between *such* in your *Proceedings* towards them?

Quer. 11. What is the truest *Honour* that can be given to the *King*, and his *Government*, and *wherein*, and in *what kind* of Words, and Actions, and Practises, doth *true Honour* consist? And whether or no you do believe in your Consciences, that these kind *of Practises*, as *Drinking Healths*, and *Benfires*, and this exceeding *Lewdness*, and *Wickedness* brought forth in the Nation, by way *of rejoycing* for the *King*, and his *Government*, be *true Honour*; and *Rightly Honourable* proceedings, and practises, to him and his Government? Or whether *these things* and *wayes* be not wofully *dishonourable* unto *you* and *him*, and this *whole Nation*: And the *Cause* wherefore the wrath of God may justly come upon the whole *Nation* it self, if these things be not speedily *Repented of*, and *forsaken*? And whether the Life and Practise, and *Subjection* of *an Upright QUAKER* (so called) whose *Principle* is to obey *all just Commands*, and patiently to suffer under all that which is unjust, and that lives in *Meekness*, and *Fear*, and *Obedience*, and *love towards all men*; Whether or no such men, and such *Practises*, are not more *Honourable*, and *Blessed* in the sight of *God* and *Men*, Than this kind of *Rudeness* and *Wickedness*, *Swearing*, and *Drunkenness*, *Ringing*, and *Swearing*, and *hanging Ribbins* and *Feathers* about *themselves*, and their *Horses*, and many other things which are said to be done *in Honour to the*

King

King and his *Governments*? But whether there be not a *Principle* in your *Consciences*, which doth rather *Condemn* your selves, than *Justifie* you for these things, and rather *Justifies* a *Sober Life*, and is not that more blessed?

Quer. 12. Whether or no all that *cry you up*, and your *Government*, do it *really*, and out of *good Conscience*, and from *Principles* of *Sincerity*? Or whether they are turned to you in *Feignedness*, and *Hypocrisie*, and to save *their Heads* and *Estates*, which some of them have gotten, even such as have been *your Enemies*, and *Preached*, and *Prayed*, and *Fought* against you, and now *cryes you up*, and *Prayes for you*, but whether can you trust that *these* will be *faithful* to you, that thus *denies their former wayes*, and *Religion*, and *Worship*? And whether thus to *deny* their *Principles*, their *Faith*, their *Religion*, their *former Oaths*, and *Engagements*, is *Commendable*, and *Justifiable* in the sight of *God* and *you*? Or whether *a Quaker* (so called) that will *stand* to his *Principles*, and not deny *his Faith*, nor *Religion*, though *he suffer* for it, nor will *bow* and *bend* in Hypocrisie under *every sort* of *men*, is not more *Justifiable* and *commendable* in the sight of *God* and your Consciences *also*? I say, do they not *condemn* these *Hypocrites*, that have *Fought* against you, and *Prayed* against you, and yet now *bowes* under you with *deceitful hearts* in the time *of their danger*?

Quer. 13. Whether or no you do not *believe*, and *know* in your Consciences, that the *QUAKERS* (so called) are a *Sober*, *Innocent*, and *harmless People*, and of an upright *Conversation*, *dealing justly* towards all, and such as doth not *Envy* the Persons of any, not *Plot* and *Project Mischief* towards you or any? And whether if you should proceed *to persecute*, and seek *to destroy* such a People, concerning whom you have such a witness in your Consciences, *Justifying* them as aforesaid, would not be greatly *unjust* in the sight of God, and the very *Cause*, to provoke God to *destroy you*, and your proceedings, if so be that you persecute them for their Conscience-sake, while they live *Soberly* and *Uprightly* as men, and injureth no mans *Person* or *Estate* by their *Religion*?

Quer. 14. Whether or no you do not *believe*, or may not have *just Cause* to *believe*, that your *present Proceedings* are not, and may not prove to be the very *natural Cause* of *Outward*, *Visible*

ſible, external Judgements upon you and the Nation, even *Judgements* of *Peſtilence* and *Famine*? And do not you proceed in the very path hereof? is not your ſpending *the Creation* in ſuch *Exceſſive* manner, in *Eating* and *Drinking*, and waſting the good Creation after this manner as you do, Whether is not this *a natural Cauſe* to bring *want* and *Poverty*, and alſo oppreſſing your very bodies with *Exceſſiveneſs* in *Drunkenneſs*, *Inflaming* your ſelves through *Exceſſiveneſs* of *Wine* and *Beer*, and through the abounding of *Luſt*, and *uncleanneſs*, through *exceſſe*, and as well *Defiling*, and *Oppreſſing* your very Perſons, as waſting the Creation by ſo doing; Whether this is not a very *Natural Cauſe* to bring and beget *Peſtilence* and *Famine* (beſides your provoking the Lord through this means) as being *wrong* in themſelves *hateful* and *abominable* in his ſight, and for which *Cauſe* he may juſtly bring *Wrath* and *Judgements*, even *Plague* and *Famine*, if there were no other *Cauſe* for it? And whether you ought not ſeriouſly *to Conſider* of *this thing*, and to *Turn* from theſe *Tranſgreſſions*, which are *Natural Cauſes* of great *Judgements*, and alſo provokes the Lord to haſten and inflict *Judgement*: Oh that the Sober minded among you would lay this to heart.

Conſider theſe Queries in the Spirit of Soberneſs, for they are worth your regarding, & be not high-minded, nor wicked in your way, leaſt the Lord who hath all Power in his hand meet you, and bring you down and deſtroy your *Cauſe*, which he can do, if you provoke him.

This was written in the middle of the 4. month called *May*, 1666.

E. B.

THE END.